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AUTHOR Paranjpe, P. N.
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ABSTRACT

Limitations of linguistic theories of translation are outlined and an argument is presented for the inclusion of an evaluation component in a comprehensive theory of translation. The tasks which a linguistic theory of translation sets for itself are formulated since these provide an ad hoc set of criteria for testing the adequacy of the various theories of translation and may also be used as criteria for classifying the linguistic approaches under review. Various theories of translation are examined, including those of Catford; Levy; Holliday; McIntosh and Streven; and Nida. The dissatisfaction with these and other linguistic theories of translation is their divergence from what is normally expected from a theory of translation--the ability to derive from it criteria against which to make value judgments on a given translation. The framework for such an ability must be linguistic because in the final analysis a translation is a linguistic artifact. The evaluation component of an integrated theory of translation must consist of, in addition to its linguistic framework, parameters derived from other disciplines. If these parameters are ordered hierarchically and a rigororous procedure for applying the parameters is established, an adequate linguistic theory of translation will result. (PMJ)

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# Limitations of Linguistic Theories of Translation

**P. N. Paranjpe**

**This paper proposes to outline some of the limitations of the linguistic theories of translation proposed so far and to argue for the inclusion of an evaluation component in a comprehensive theory of translation.**

The interest in the scientific study of language is as old as the interest in the study of the art or practice of translation. But it is only in recent years that linguists have turned their attention to the investigation of translation. Probably it was Eugene A. Nida who made the first attempt at formulating a theory of translation based on the methodological and theoretical tenets of modern linguistics. His first published paper was entitled "Linguistics and ethnology in translation problems" (1945). It was followed in 1947 by his book *Bible translating - an analysis of principles and problems.* Warren Weaver circulated his memorandum of Machine Translation in 1947 among some 200 of his past and present colleagues (Booth, 1955). With this, the era of the application of linguistics to translation might properly be said to have begun.

In the short span of thirty years or so since linguistics began to be applied to the study of translation, a sizable number of books and papers have been published on the subject. An international analytic bibliography of the 'science' of translation, published in two volumes recently and covering only the years from 1962 to 1971, lists 1708 items out of which 358 happen to be English. About a third of these items (556 out of 1708 English and non-English items, and 116 out of 358 English items) have a bearing on theoretical problems of translation (Bausch, Klegraf, Wilss, 1970, 1972).

## I

Before we go on to discuss linguistic approaches to translation, it is necessary to formulate the tasks which a linguistic theory of translation may set for itself. The formulation of these tasks is likely to help us in two ways. In the first place the tasks may be used as an *ad hoc* set of criteria for testing

the adequacies of the linguistic theories of translation. Secondly, the tasks may also be used as a criterion for classifying the linguistic approaches under review. In other words, all the approaches focusing on a particular task may be assigned to one type.

The following may be regarded as some of the tasks for a linguistic theory of translation :

1. To devise categories, levels and other constructs and notions required to discuss translation within the framework of a given theory of language
2. (a) To analyse the degree of correlation between the source and the translation
   (b) To arrive at a taxonomy of translation
3. (a) To formalise the intuitive process of translation
   (b) To establish procedures of translation which will be useful to practising translators
4. To evaluate translations by setting up parameters which are capable of being applied systematically, objectively and rigorously, such that intuitive judgements made about translations can be explicitly accounted for.

It may be noted that the tasks 2(a) and 2(b) generally go together and have, therefore, been assigned to the same composite task. Similarly, the tasks 3(a) and 3(b) have been put together because, although apparently independent, they are in the final analysis two different ways of performing the same task. Both of them focus on the process of translation and try to comprehend what goes on when we set about translating a text from one language into another. The only difference between them is that the former has a purely theoretical interest in the subject, whereas the latter is empirical, pragmatic and motivated by the practical considerations of helping the translator. In other words, the difference between the two is confined to the degree of formalization involved. It may be argued that the identification of the procedures of translation is basically outside the proper scope of a linguistic theory of translation. But most of the linguistic approaches to translation have procedural implications. Even insights from theories of language have been utilized in establishing procedures of translation. Every taxonomy of translation is also usually found to yield hints and suggestions as to how one should set about translating a text from one language into another. In view of this fact, 3(b) has been included in the tasks that the linguistic theories of translation may set for themselves.

We note that we have to confine ourselves to tasks 2(a), (b) and 3(a), (b) for the purpose of classifying the linguistic approaches to translation available today. This is so because task 1 is by its very nature integral to every linguistic theory of translation and as such it has been attempted by all of them with varying degrees of rigour. Task 4, on the other hand, has been more or less ignored by them. We may, therefore, establish the following two broad types of linguistic approaches to translation on the basis of whether they focus upon task 2 or 3.

(1) Analytic and taxonomic approaches to translation

(2) Generative and procedural approaches to translation.

We assign Catford's theory (1965) to the first type and to the second the rest of the linguistic approaches under discussion. The second type is named "generative" because of two reasons. In the first place, the label has been used by Jiry Levy (1967) to describe his own approach. Moreover, the theories assigned to this type attempt to reconstruct, with the help of models, the intuitive process of translation which takes place in the mind of the translator.

## II

J. C. Catford (1965) aims at analysing what translation is and proposes general categories to which observations of particular instances of translation can be assigned. He makes an attempt to set up "a theory of translation which may be drawn upon in any discussion of particular translation problems" (p. vii).

Catford defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (p. 20). The concept of "equivalence" is the cornerstone of Catford's theory of translation. The inter-language transfer which is not based on "equivalence" is mere replacement and not "translation". The use of the term "textual material" instead of "text" in the definition accommodates the fact that normally the entirety of the SL text is not, and probably cannot be, "translated" in this particular sense.

Catford distinguishes between two types of translation equivalence: textual equivalence and formal correspondence. A textual equivalent has been defined as "any TL form (text or portion of text) which is observed to be the equivalent of a given SL form (text or portion of text)" (p. 27). Catford recommends, and discusses in some detail, three methods of discovering translation equivalence :

(1) appeal to the authority of a competent bilingual informant or translator;

(2) commutation and observation of concomitant variation; and

(3) appeal to the investigator's own intuition.

However, commutation is, according to Catford, the ultimate test. Thus, a textual equivalent is "that portion of a text which is changed when and only when a given portion of the SL text is changed" (p. 28).

Formal correspondence, on the other hand, is defined as "any TL category which may be said to occupy, as nearly as possible, the 'same' place in the economy of the TL as the given SL category occupies in the SL" (p. 32). It can be only approximate and can be established at relatively high levels of abstraction. Consequently, it is ultimately based upon textual equivalence at some level. Catford claims that the concept of formal correspondence is useful in spite of the fact that it is approximate in nature and difficult to justify theoretically. "It is an essential basis for the discussion of problems which are important to translation theory and necessary for its application" (p. 33). For example, translation shifts can be measured in terms of departures from formal correspondence. The degree of divergence between textual equivalence and formal correspondence will also be a measure of typological differences between languages, which will eventually be of great practical value to a translator. It is true that formal correspondence can never be the chief aim of the translator. In fact, an attempt to adhere to it may lead to 'bad' translation. However, it is likely to be important in the translations of literary works because the aesthetic impact of a literary work is at least partially related to its formal features (Casagrande, 1954; Kelkar, 1977).

It is necessary for the concept of "equivalence" (translation equivalence in general as well as textual equivalence in particular) to be very explicit, because, in this theory, it is the only test of whether a TL text is translationally related to the SL text. A fuzzy and confused concept can hardly be accepted as *the* criterion. But we notice that instead of stating explicitly what constitutes textual equivalence, Catford concerns himself with the procedures required to discover textual equivalence. Moreover, the techniques recommended by him rely heavily on intuitive judgements of competent bilingual informants. Catford prefers the commutation technique because of its 'objectivity' and 'formal rigour'; but in the final analysis, this technique too appeals to the intuitive judgements of a bilingual informant—whether he is the investigator himself or some other competent person.

Another problem that Catford has not faced squarely is the possibility of conflict between textual equivalences at various ranks. For example, a word-for-word translation may pass as an instance of textual equivalence,

but the TL text as a whole may not be an adequate textual equivalent of the SL text. Halliday *et al* (1964) are aware of this problem. They view the translation process as the progressive selection based on the grammatical scale of rank, equivalence on the higher rank superseding equivalence on the lower ranks.

Catford talks about translation rules too. To discover translation rules for a given pair of languages, it is necessary to analyse a number of texts which are translationally related to one another and determine translation equivalences. 'A translation rule is a statement of highest unconditioned probability equivalence, supplemented by highest unconditioned probability equivalences, with an indication of the conditioning factors' (p.31).

Among linguistic approaches to the problem of classifying translation, Catford's is the only attempt which tries to be rigorously linguistic and exhaustive. His taxonomy of translation shows that his approach is principally text-oriented; he does not go beyond the formal aspects of a text in his classification.

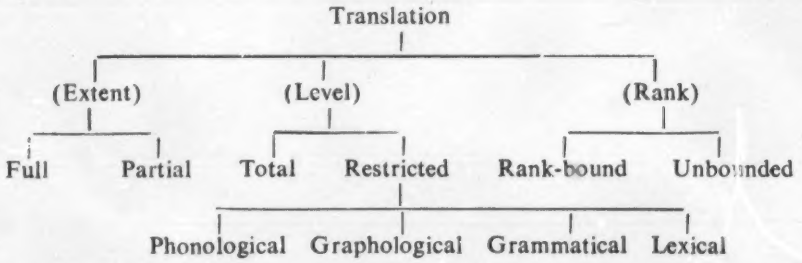
The following three are the aspects of a text in terms of which Catford classifies translation:

(a) the extent to which the SL text is submitted to the process of translation;

(b) the formal level/levels involved in translation; and

(c) the rank in the grammatical or phonological hierarchy at which translation equivalence is established.

Catford's taxonomy of translation may be represented diagrammatically thus:




It is clear that this classification of translation is confined to the formal aspects of a text. It ignores some of the vital aspects of the process of translation which participate significantly in shaping the TL text. For example, the translator's aim and attitude toward the SL text and its writer, the intended function and audience of the TL text, and the type of material that

is being translated. Moreover, this classification is likely to be useful only in specialized fields such as language teaching, contrastive linguistics and anthropology. It may also help in diagnosing a 'bad' translation. But it will be of little use in evaluating translations.

It may be possible to derive a criterion for evaluating translation on the basis of Catford's formulation of the conditions of translation equivalence. According to Catford, 'translation equivalence occurs when an SL and a TL text or items are related to (at least some of) the same features of substance' (p. 50) and the relevant substance in any consideration of 'total' translation (i.e., what we normally mean by 'translation') is situation-substance. It may, therefore, be maintained that the greater the number of situational features common to the contextual meanings of both SL and TL text, the 'better' the translation. But it is difficult to apply this criterion in practical situations where translation evaluation is involved, because there is as yet no general theory of situation-substance from which to draw descriptive features of contextual meanings of grammatical or lexical items in a language. Catford does mention the notion of the bundles of situational features as 'distinctive features' of situation (which seems to resemble the results of componential analysis of meaning). But in the absence of general semetics (a theory of situation-substance) the criterion for translation evaluation which can be derived from Catford's theory is only an interesting theoretical possibility.

Thus, Catford's is probably the only attempt to date in the English-speaking world to formulate a comprehensive linguistic theory of translation. He tries to give to 'translation' the status of a technical term by defining it rigorously and precisely. He devises various categories to describe precisely the relation that obtains between the SL and the TL texts. But this has led his theory to tie itself excessively to a set of texts. In other words, Catford's approach focuses on the product rather than the process of translation. As a result, it fails to explore the problems involved in the process of translation. In addition, this theory ignores the implications of discourse-levels above the sentence-level and the organisation of various discourse types for a theory of translation.

## III

There are two linguistic approaches which try to reconstruct, with the help of models, the intuitive process of translation that takes place in the mind of the translator. The first of these two is known as the model of 'progressive selection' and is presented by Halliday, McIntosh, and Strevens (1964).

One of the basic assumptions of this model is that the nature of equivalence involved in translation is not formal, but contextual. 'Translation is

the relation between two or more texts playing an identical part in an identical situation' (Halliday *et al*, 124). But it is clear that 'identical part' and 'identical situation' are not absolute concepts. In the first place, two situations, in which language activity takes place in different languages, are *ipso facto* not identical. Moreover, situations vary across cultures. Therefore, translational relation is a 'more or less' not a 'yes-or-no' relation.

The construction of this model involves postulating a most probable equivalent (which is selected in the absence of contrary evidence) for each category and item at every rank. The model requires for the process of selection to begin at the lowest rank, say morpheme, and look for the most probable equivalent. It then looks at the rank next above, say word, and makes a new selection which may affect the previous selection, perhaps leading to replacement of the most probable morpheme equivalent by a less probable one. This process is repeated progressively through higher ranks, each move leading to a re-examination of the selection just made. The sentence is regarded as the upper limit because Halliday *et al* believe that it is seldom that translation at the rank of the sentence fails to produce an acceptable equivalent. [The similarity between the procedure set down in this model and the proposal made by Hockett (1954) is significant]. Thus the stages of the translation process in this model are the following:

(1) selection of the most probable translation equivalent for each category and item; and

(2) modification of this selection at the unit next above, either (*a*) from evidence in the SL or (*b*) from internal features of the TL.

What we can ask about two texts is, according to Halliday *et al*, strictly speaking not 'are these in translation or not?' but 'how far are these in translation?'. In an attempt to answer this question, we tend to postulate in practical situations, a kind of threshold of acceptability for translations at some point along the scale of 'more or less equivalent'. The point might shift with different registers: more 'accuracy' is required in certain situation-types than in others. But having defined equivalence by reference to the function of the language activity, Halliday *et al* can neither measure the equivalence nor define the threshold of acceptability for translations. This model also disregards implications of discourse-levels above the sentence-level on the basis of the assumption that translation at the rank of the sentence seldom fails to produce an acceptable equivalent. This assumption is found to be fallacious in the context of certain text-types. A unit larger than the sentence appears to be relevant in translating not only literary texts but also some other types of texts (Paranjpe, 1977, 40-41).

The other approach which tries to reconstruct the intuitive process of translation with the help of a model is that of Jiry Levy (1967). Instead of the usual teleological point of view, he adopts a pragmatic one and aims at constructing 'a generative model of translation by means of the methods used in defining decision problems' (Levy 1967, 1182).

The process of translation has, in this model, the form of a game such as chess, a game with complete information, a game in which every succeeding move is influenced by the knowledge of previous decisions and by the situation which results from them.

The formal pattern of this model has the following basic components :

(1) *The situation* which is an abstract of reality.

(2) *The definitional instruction* which defines the class of possible alternatives.

(3) *The paradigm* which is the class of possible alternatives. It is, of course, not a set of completely equivalent elements but a set ordered according to different criteria (i.e., stylistic levels, connotative extensions of meaning etc.), otherwise no choice will be possible.

A definitional instruction gives form to the paradigm, which is the content of its definitional instruction.

(4) *The selective instruction* which directs the translator's choice among the alternatives. Selective instructions may be different in character, e.g., semantic, rhythmical, stylistic etc. They are in a relation of inclusion to their definitional instructions; the relation between them is that of a set and its subset, a system and its sub-system, a class and its members. From the set of alternatives circumscribed by the definitional instruction, a subset is eliminated by the selective instruction, which in turn becomes the definitional instruction of this subset, and so on, till a one-member paradigm is reached.

Suppose an English translator is to render the German word *Bursche*. His paradigm will be: boy, fellow, chap, youngster, lad, guy, lark etc. The definitional instruction is semantic in this case: 'a young man'. The selective instructions might refer to language variety (standard, sub-standard), and style (bookish, literary, vulgar, colloquial etc.).

The choice of a lexical unit (and of elements of a higher order as well) is governed by such a system of—conscious or unconscious—instructions. They are both objective—dependent on the linguistic material—and subjective, of which the most important are the structure of the translator's memory, his aesthetic standards, etc.

Levy also discusses four subordinate aspects of the theory: (1) surplus decisions, (2) syntax of instructions, (3) two types of decision processes, and (4) the mini-max strategy which is usually adopted by translators.

(1) *Surplus decisions:* The translator may take some steps more or less than the author of the SL text did. Such steps are 'surplus decisions' taken by the translator. They may be either necessary or not necessary and either motivated or not motivated. A surplus decision which is dictated by the system of the TL is 'necessary' and one which is prescribed by linguistic or extra-linguistic context is 'motivated'. Combining the two parameters, namely, necessity and motivation, we get four possible categories of surplus decisions:

(a) a necessary and motivated surplus decision;
(b) a necessary and unmotivated surplus decision;
(c) an unnecessary and motivated surplus decision; and
(d) an unnecessary and unmotivated surplus decision.

The fourth possibility relates clearly to the realm of pure arbitrariness and translator's licence.

(2) *Syntax of instructions:* The patterns of instructions and of the corresponding paradigms depend on the texture of the material in which they are effectuated. Complex semantic constructs require combinations of a number of instructions and involve problems of ordering or 'syntax' of instructions.

(3) *Two types of decision processes:* Levy argues that the decision processes operating in translation are of two types, because translation involves interpretation and creation at the same time:

(a) the choice from the elements of the semantic paradigm of the word in the SL text; i.e., between possible interpretations of the 'meaning' of the SL text;

(b) the choice from the paradigm of words of the TL, which more or less correspond to the meaning chosen under (a) i.e., expression of the meaning.

(4) *Mini-max Strategy:* Although translation theory tends to be normative, actual translation work is pragmatic. Among the possible solutions, the translator resolves in favour of that particular solution which promises a maximum of effect with a minimum of effort. In other words, he intuitively resolves for what is known as the mini-max strategy. Levy holds the view that since the pragmatic aspect of translation work is based on a mini-max strategy, it should be possible to exploit corresponding mathematical methods to compute the preferences of translators.

We find that Levy's model of the process of translation is more abstract than Halliday's. It takes into account the fact that the entirety of the text and the structure of the translator's memory and his aesthetic standards are relevant in almost every choice that he has to make. It demonstrates how his choices are inter-connected; each new choice is conditioned by the earlier choices and determines the subsequent ones. Moreover, the notion of 'surplus decision' seems to have the potentiality of developing into an empirical criterion for evaluating translations. It might help in the establishment of a graduated scale for evaluating translations; the greater the number of necessary and motivated surplus decisions, the better the translation is likely to be. But in the present state of the art, such a criterion cannot be applied objectively to actual translations because surplus decisions have to be classified on the basis of both linguistic and non-linguistic contexts, which is still a nebulous field.

IV

Almost all the theories of translation seem to have procedural implications; i. e., they seem to be full of hints and suggestions about how to proceed with the practical task of translation. But Nida's theory of translation is procedural in a rather special sense; he appears to have reformulated questions of theory as questions of procedures. This is hardly surprising in view of the fact that Nida is basically a structuralist of the American variety and has been for years now actively associated with various projects of Bible translations, and has trained many Bible translators. Consequently, the focus of this theory of translation is on the receptor and the function of the TL text.

Nida (1959, 1964, 1974) holds that no translation can be the exact equivalent of its original. All types of translation involve (1) loss of information, (2) addition of information, and/or (3) skewing of information. To explain this claim he presents what he calls 'an ethnolinguistic design of communication'. This model brings out the fact that it is impossible to deal with any language as a linguistic signal without recognising its essential relationship to the cultural context as a whole.

Nida rejects the view that translating consists of matching one set of surface structures with another. According to him (1974, 82) translating 'consists in reproducing* in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly

* The choice of the term 'receptor language' rather than the more usual 'target language' is one more instance of Nida's emphasis on the communicative aspect of translation and his focus on the receptor. Nida argues that the message should be decided by those who receive it.

in terms of style'. His scheme of translation is tripartite, i. e., it consists of a procedure comprising three stages:

(1) *Analysis*, in which the surface structure of the SL text is analysed to its Kernel level by back transformations in terms of (*a*) the grammatical relationships, and (*b*) the meanings of the words and combination of words.

(2) *Transfer*, in which the analysed material is transferred in the mind of the translator from the SL to the RL.

(3) *Restructuring*, in which the transferred material is restructured to the RL surface structure by forward transformations in order to make the final message fully acceptable in the RL.

It is obvious that this tripartite scheme of translation outlined by Nida is based on the insights derived from the transformational model of language analysis as it was presented by Chomsky in *Syntactic Structures* (1957).

Analysis, the first stage in Nida's scheme of translation, consists of three steps:

(a) grammatical analysis,
(b) analysis of referential meaning, and
(c) analysis of connotative meaning.

The second stage in Nida's scheme is transfer which is confined to the translator's brain. At this stage, the results of the grammatical analysis are transferred from the SL to the RL. Nida discusses five aspects of the process of transfer:

(1) personal problems in transfer,
(2) personnel involved in transfer,
(3) stages of transfer,
(4) semantic adjustments in transfer,
(5) structural adjustments in transfer.

With regard to these stages of transfer Nida makes three observations: (1) It is not possible to set down the steps in the procedure precisely because, in a practical situation, the translator will constantly swing back and forth between the analytical and restructuring processes by way of the transfer. (2) The transfer is not made at the level of individual Kernels, but at the point where they are connected into meaningful series. (3) The relation between two Kernels may be of three types: (a) temporal, (b) spatial, and (c) logical. Temporal relations arrange the Kernels into a time sequence. Spatial relations obtain between objects and/or between the viewer and the objects. Logical relations also impose a kind of *a priori* ordering between the elements: for example, cause and effect, condition and consequence, purpose and accomplishment etc.

The final stage in Nida's tripartite scheme of translation is restructuring where the translator has to employ his abilities of creative language use to produce in the RL the closest natural equivalent of the SL message. Nida considers the problems of restructuring from three perspectives: (1) the varieties of language or of styles which may be desirable, (2) the essential components and characteristics of these various styles, and (3) the techniques which may be employed in producing the type of style desired.

In the last chapter of *The Theory and Practice of Translation,* Nida concerns himself with the methods and techniques of testing translations before they are published. He discusses the following methods of testing translation :

(1) the cloze technique,
(2) the mechanical statistical methods, and
(3) practical tests.

The first of these methods is derived from the Information Theory and is based on the concept of 'degree of predictability'. It tests nothing more than ease of comprehension. Moreover, it cannot prescribe any absolute standard and yields only a comparative judgement. The results of the second method listed above are essentially quantitative, not qualitative.

In earlier discussions, Nida deals with translation criticism to explain and defend the principle of what he calls 'dynamic equivalence'. Essentially, the principle refers to the equivalence of corresponding effects that the SL and the TL texts have on their respective audience. The principle, which was earlier known as 'the principle of comparable effect' or 'the principle of functional equivalence', was rejected by Matthew Arnold as impractical. Paul Cauer, J. A. K. Thomson, and Edith Hamilton had discussed and upheld it respectively in the years 1896, 1915 and 1937 (Brower, 1966, 272-284). It had found a very clear expression in Rieu (1953, 555).

The limitations of this principle as the basis of translation evaluation are many. In the first place, the principle is mentalistic; it emphasizes the psychological factor and its success can hardly be verified.

Secondly, a non-literary text relating to an aspect of the culture familiar to the first reader but not to the TL reader is unlikely to produce equivalent effect, particularly if originally intended for the first reader only e. g., the translation of the laws of the SL country. Some other cases where the equivalent effect cannot be realised are texts in metalanguage discussing peculiarities of some linguistic items, jokes, puns (e.g. Freud's puns on anec-dotage, alco-holidays, monument-arily etc.), and slips of tongue.

Thirdly, the equivalent effect principle is probably irrelevant in the translation of a work of art. As pointed out by Benjamin (1970), 'no poem is written for its reader, nor is regard for those who receive a work of art useful for the purpose of understanding it'. That is to say, the principle of equivalent effect is primarily teleological in nature whereas it is difficult to apply teleological analysis to literary works of art.

Finally, it may be pointed out that this principle will not only allow a wide range of translation styles, but also accept a number of translations of the same text as equally adequate. That is to say, it will lead to critical relativism which ultimately defeats the basic purpose of any evaluation.

Thus, Nida seems to be the only linguist who dwells on translation criticism in the discussion of the problems of translation. But Nida's theory of translation may not be accepted by linguists as a strictly 'linguistic' theory because of the following features :

(1) It is procedural; its central concern is to set up detailed procedures for translating rather than describe and classify translation precisely.

(2) Its emphasis is on a pragmatic rather than a theoretical approach to the problems of translation.

(3) It does not confine itself to any one particular theory of language. It is eclectic and borrows useful ideas from a number of disciplines and theories of language.

(4) Its bias towards the problems of Bible translating is its major limitation.

But one of the assets of this theory is its adaptability to new insights developed in linguistics and other disciplines. It is probably the only theory which makes an attempt to incorporate detailed treatment of discourse-structure, discourse-type and other structural features above the level of sentence, of the text.

V

Finally, we come to what may be regarded as the most conspicuous limitation of almost all linguistic theories of translation. It is perhaps because of this limitation that students of translation who are not linguists, have a very disparaging attitude to the linguistic approaches to translation. George Steiner (1975) does not even mention Nida and Catford or their theories in *After Babel*, his 'magnum opus' on translation. Burton Raffel (1971, 7) ironically proclaims : 'Linguists and quasi-linguists are producing some interesting speculation about this (i. e. translation) process. None of that speculation was relevant in the writing of this book'. William Arrowsmith and Roger Shattuck (1971, Foreword) declare that in organising the

symposium on translation at the University of Texas in November 1959, they 'deliberately excluded from the panel all machine translators, logicians, meta-linguists, and liberal-minded persons...for the sake of good conversation and self-confidence'.

It may be suggested that the source of this dissatisfaction with the linguistic theories of translation may be traced to their divergence from what we normally expect from a theory of translation. For example, there is a basic difference between what we expect from a theory of language and a theory of literature. We expect a theory of language to specify whether a given string of words is a sentence of the language or not. Such a theory is not expected to tell us and, at the moment, cannot tell us whether a given sentence is 'good' (where 'good' does not mean 'grammatical' but sufficiently high on the scale of 'acceptability' defined in terms of aesthetic and/or other criteria). The judgements made by linguistic theories are normally value-neutral. It is expected of a theory of literature, on the other hand, that it should be able to make value-judgements on works of literature. For example, we do not expect such a theory to characterise a poem, that is, specify whether a particular piece of writing is a poem or not. We expect it to concern mainly with determining how good (or bad) a particular poem is. It may be claimed that, in this respect, a theory of translation resembles a theory of literature more than that of language. In other words, we do not need a theory of translation to tell us whether a certain text is a translation or not; we expect it to specify whether a given translation is a 'good' translation and if it is good, how good it is. That is to say, we expect a theory of translation to be a theory of this 'goodness' and its correlates. In fact, the ability to make value-judgements on a given translation appears to be the touchstone of an adequate theory of translation.

If evaluation of a translation in terms of 'good' or 'bad' is what we expect from a theory of translation, it may be asked why we need a linguistic approach to translation at all. The answer simply is that the framework we need for any such evaluation is basically linguistic. In other words, the parameters along which value-judgements are to be made are linguistic parameters, because in the final analysis a translation is a linguistic artefact. That is why a linguistic approach to translation is the base on which the superstructure of an integrated theory of translation will eventually have to be built. All the contributions made so far by linguistics to the study of translation might appear to the non-linguists as little more than an attempt to present in the linguistic jargon what we know about the phenomenon of translation intuitively. But it is necessary to point out that we cannot even think of a beginning made in the direction of exploring issues involved in translation evaluation, unless the base component comprising the linguistic approaches to translation is sufficiently explored.

Evaluation as we have seen, is a necessary component of an integrated theory of translation. But we do not know how we evaluate, nor what it is about a translation that we evaluate. The domain of translation evaluation is yet to be demarcated. In this regard, we are, in what may be described as, the pre-scientific era. In the circumstances, the parameters, categories, and terms that we postulate for evaluating translation will be *ad hoc*. They will cover areas as yet uncharted. For example, discourse-levels above the sentence-level, discourse types, literary genres, situational, social, psychological, and cultural factors of linguistic communication, and emotional and cultural associations of sounds, and sound-patterns will be some of these areas. It is still an open question whether all the parameters that are relevant to translation evaluation will fall within the domain of linguistic investigation. As and when the general linguistic theory is developed it will shed more light than it is able to do at present on some of these obscure and little-investigated areas. Then the *ad hoc* categories and parameters established will be challenged, examined, and replaced by their more scientific counterparts. In fact, one might venture to add that the adequacy of linguistic theories of translation might eventually be tested with reference to the adequacy of parameters and categories they postulate for evaluating translations. It is difficult to say when, if ever, an examination of the parameters of evaluating translations will enable us to judge linguistic theories of translations. At the moment, we do not know how to test the *ad hoc* parameters of evaluation because we do not have an integrated theory of translation.

It is possible to suggest in the form of a hypothesis that the evaluation component of an integrated theory of translation consists of certain parameters ordered hierarchically and a certain rigorous procedure for evaluating a translation by applying the parameters. The parameters may have to be derived from a number of disciplines besides linguistics such as poetics, psychology, philosophy, rhetoric and information theory. In other words, we may be required to go beyond linguistic theories of translation in our endeavour to explore the implications of evaluation for the theory of translation.

Research Fellow,
CIEFL, Hyderabad—500 007

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